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X. An Account of BOOKS.

1. *Diogenes Laertius Græce & Latine, cum Commentariis integris, Doctorum Virorum Amstelodami. Typis Henrici Wetstenii, Anno 1692. Prostant Londini apud S. Smith & B. Walford ad Insignia Principis in Cœmeterio D. Pauli.*

THE Ten Books of *Diogenes Laertius*, containing the *Lives, Sayings* and *Opinions* of the most ancient and eminent Philosophers of *Greece*, have been Printed more than Twenty times, (a good Testimony of their Acceptance with the Learned) as appeareth by a Catalogue of the several Editions, which we find set here in the Entry of the former Volume.

All these Editions gradually surpassed each other by some new Accomplishments; yet all are very far short of that Perfection which this hath attained.

Its evident that Mr. *H. Wetsten* before he adventured on this famous Piece, first took the Advice of his Learned Friends of several Nations; from whom he understood what further Improvements *Diogenes* might yet receive. After this he (and who could do it better?) cast the Work into the most useful Form and Model. Lastly, He spared no Cost in providing the most excellent paper, Types, Sculpts, and Heads of the Philosophers which could be found amongst the curious Antiquaries.

And

And when we speak of the Elegancy of the Types and Letters used in this Impression, we cannot but observe to the Reader, that Mr. *Wetsten*, by Advice of that most Learned Man Mr. *Mark Meibomius*, hath in this Edition (and some other Greek Books) thrown away out of the Alphabet all those knotty and perplexing Abbreviations, commonly called by Printers *Ligatures*. These *Ligatures* have been a long time Thorns in the Eyes of all that first learn Greek. It may be hoped that all Founders of Greek Letters will for the future wholly omit, and banish these troublesome and useless *Ligatures*.

The Greek Text of *Diogenes Laertius* was thought still, even after that Edition at *London*, 1663. very corrupt and unintelligible. Therefore Mr. *Wetsten* made a Journey into *England*, to see what Helps might here be had, to mend the Text. Two Copies in Greek of *Diogenes* were found; one in *Trinity Colledge* in *Cambridge*, the other in the *Arundelian Library*, now in the Possession of the Royal Society. Out of both these the Publisher, Mr. *Wetsten*, obtained the *Variantes Lectiones* from his Friend Dr. *Gale*, who had entred them upon his *Laertius*, which he put into Mr. *Wetsten's* hand.

Now whereas the famous Mr. *Ægidius Menagius* in the *London* Edition of *Diogenes*, was thought to have left nothing untoucht in his Polite Notes, which might illustrate his Author; yet here, in this Edition, he hath added so wonderful Collections, that he hath now outdone not only *Isaac Casaubone*, *Aldobrandinus* and others, but even himself also.

To him in the same Undertaking hath succeeded Mr. *Kuhnus*, who very happily hath cleared many places which seemed still dark and less intelligible.

But to omit all others, we here find the most accurate Critick in the Greek and Latin Languages, *M. Meibomius*, far engaged: He undertook the revising of the Copy, the Correcting the Press, the directing and steering the

whole Work; and also besides his commenting on a good part of it, he hath mended and supplied the Defects of the Latin Versioh; which was indeed hitherto very lame and insufficient.

Here are in the end subjoyned Four very necessary Indexes: For all these we are beholden to the Learned Mr. *John Clerk*. The First, to mention no more, so far exceedeth that in the late Edition, which contained the Names of Authors alledged by *Laertius*, that it may well be judged to be totally a new one.

In a word, this Age hath not seen any Work performed with so great Fidelity, Accuracy, Elegancy and Perfection in all Points, as we see meet here in this Edition, Mr. *Wetsten* hath very highly, at his own proper Charge, obliged the Publick; may he find encouragement for other his worthy Undertakings in future.

2. *Considerations on a Book Entitled, The Theory of the Earth: Publish'd some Years since by the Learned Dr. Burnet. Written by John Beaumont, jun. Gent.*

THO' several Persons before had printed some Reflections on this *Theory*, the Author of these *Considerations*, arguing generally in a way differing from them, thought it might not be a thing ungrateful to the Learned, if he publish'd what his own Thoughts might be towards the clearing of the abstruse matters there treated. He proceeds upon each Chapter, as the Author of the *Theory* has writ them, in his English Copy, first briefly stating the Contents, and then offering what he
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has to say upon them. The *Theory* is divided into Two Parts. The First treats of the *Deluge and Dissolution of the Earth*. The Second of the *Primæval Earth and Paradise*.

Asto the first part of the *Theory*, the Author of these *Considerations* on it, first sets forth, in opposition to it, what he finds the Grounds and Reasons of the Ancients generally were, for admitting *Deluges* and *Conflagrations*, and what their Learning was in General. Next, Whereas a *Chaos* is represented in the *Theory* (as the ground on which its Author proposes to build it) whence the World is said to have risen in time : He shews that there is no material Reason, why a *Chaos* should be admitted, and that, as far as Humane Understanding can reach, the World may have been in a perfect state from Eternity, according to the Opinion of *Aristotle*, its Rise in time being meerly a Point of *Faith*. And admitting a *Chaos*, and a gradual Formation of the World from it, he conceives he has represented a more natural Explication of the *Modus*, than that which is propos'd in the *Theory*. And again, admitting the Original Formation of the World, as the *Theory* has represented it, *viz* By a first Sediment of the *Chaos*, and an Orb of Waters or an Abyss Orb over that, and an Orb of Earth over both ; which made the Primigenial or Antidiluvian Earth, he thinks he has shewn it impossible, that *Noah's Deluge* and the Formation of the present Earth should have been thence caus'd, and this both according to the Proportions of the Orbs of Earth and Waters, represented in the *Schemes* of the *Theory*, and according to other Proportions which seem to be there intimated ; and he conceives no other Proportions whatsoever assignable to such Orbs, for producing the said Effects, but he shall be able to shew the same Impossibility.

In the next place he argues against the assigning of any Natural Causes for the *Deluge*, which is undertaken in the *Theory* : And whereas its there set forth, that the Earth before the *Deluge* was all smooth and even, without *Mountains* and a *Sea* ; he shews by many natural Reasons the necessity of both from the beginning of the World : And for a Conclusion to this part of the *Theory*, it being there set forth, that the first Order of things is regular and simple ; and that the Deformity of the present Earth, as it appears all broken ; and its Inconvenienceness shew, that the present state of it was not Original, nor dispos'd according to the Laws of Gravity. He replies to this, that Common Gravitation rules not all in the Distribution of the parts of the World ; as tho' all the heaviest parts were to be lowermost, and the lightest uppermost, no more than in the Distribution of the parts of Animals, in whom many times, in order to certain uses, the heaviest parts are plac'd uppermost, and lighter lowermost ; and he thinks it easie to shew analogous uses in the parts of the Earth, if their Site be sometimes in the like Order.

As to the Second Part of the *Theory*, concerning the *Primæval Earth* and *Paradise*, its there set forth, That the Ancients having represented in the *Golden Age*, or *Paradisiacal Times*, a perpetual Spring, a great Longevity of Animals, and the production of them out of the Earth, and the great Fertility of the Soil in all other things ; the Earth, in the Antidiluvian times, must have had a right Situation and Posture to the Sun, which must then have constantly mov'd in the *Equinox*, for making good these things ; and that upon the Earths Disruption at the *Deluge*, it lost its equal Poyse, and so its right or *parallel* Situation, which it had before to the Sun, was chang'd into an *Oblique*, in which Posture it has stood ever since ; and upon this Change, the Change of
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the Form of the Year hapned, it bringing in the inequality of Seasons.

Now the Author of the *Considerations* having made good, as he conceives, in the first part of them, That the Earth could not be otherwise ballanc'd before the *Deluge* than since, here farther shews the impossibility of the Earths changing it's Posture, through the Causes assigned in the *Theory*; and subjoyns many Reasons why the Earth must have always had the same Posture to the Sun it has now; and represents many Absurdities which must follow, if it had that Posture to the Sun in the Antediluvian Times which is contended for in the *Theory*. And as for the Antediluvian Longevity's being ascrib'd to the said Posture of the Earth to the Sun, he shews that the varieties of Species and Constitutions in Animals being considered, the Diversity of Seasons is more commodious for their orderly Succession in Life, and assigns other Causes, more probable, as he conceives, for the said Longevity. Next, the *Theory* sets forth the Source and Origine of the Waters in the Primæval Earth, the Course the Rivers then had, and their issue; the state of the Air in the Antediluvian times, and the Origine of the Rainbow; against all which many things are objected in the *Considerations*. And whereas the *Theory* represents *Paradise* as plac'd in the other Hemisphere by the ancient Gentiles and Christian Fathers, the *Considerations* set forth, That as for the Ancient Gentiles, they meant *Paradise* only Intellectual, as the Allegorical Fathers did; and that tho' most of the Christian Fathers held a Topical *Paradise*, yet there is no ground for us to conclude, that they held it to be in the other Hemisphere, but rather in this we inhabit.

In the next place the *Theory* gives an Explanation of the Ancient's *Chaos*; represents the *Torrid Zone*, uninhabitable before the *Deluge*, and the Changes of the *Poles* of the World at the *Deluge*; explains the Doctrine of the
Ancients

Ancients concerning the *Mundane Egg*, and how *America* was first Peopled: All which Points are oppos'd in the *Considerations*. As for the two last Chapters of the *Theory*, which treat concerning the Author of Nature, and Natural Providence; the Author of the *Considerations* owns them to be well and soundly reason'd; and for a Conclusion, gives his own Opinion, what he conceives may be said concerning the *Creation*, *Deluge*, *Conflagration*, *New Heavens* and *New Earth*, *Paradise*, &c. according to the Sence of the Ancients. And whereas the Motive which induc'd the Author of the *Theory* to write it, was (as he says) to justify the Doctrines of the Universal *Deluge* and of *Paradise*, by a new Light of Nature and Philosophy; the Author of the *Considerations* thinks, that when things are represented in the *Scriptures*, as grounded on a particular Providence, as he conceives the *Deluge* and *Paradise* are, we ought not to endeavour to assign Natural Causes for them, which do but destroy the Miracle by lessening it; there being no Divine Law but must set forth God as a most free Agent, and often acting beside and contrary to the tendency and common course of any Natural Causes whatsoever.

3. *Epistola ad Regiam Societatem Londinensem, qua de nuperis terræ-motibus differitur, & veræ eorum Causæ eruuntur.* Lond. in 4^{to}. 1693.

THE Author of this little Tract, who is pleased to conceal his Name, complains in the first place of the little Regard many Learned Men have for Astrology, who account it trifling, false and impious; from which Imputations he by no means excuses that part which relates to Nativities and Humane Actions, but affirms it unjust so to judge of that part which searches after the general Causes of the great Alterations of the Air, Epidemical Distempers, Comets, Earthquakes, and the like universal Effects of Nature. These he endeavours to shew proceed from the Influences of the Stars, from their constant Concomitancy to such returning Positions of the Heavens. Proceeding to the late Earthquakes, he shews them to be caused by the Stars, according to the Principles of the Astro-meteorological Art, publish'd by Dr. Goad, who foretold several great Alterations, as, Earthquakes, &c. to happen in the Years 92, 93, 94, 95. and gives a Scheme of the Heavens, Dec. 28. 92. *St. V. hor. 10. noct.* the time when *Ætna* began to roar, viz.

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The next day the Earthquake began. He makes some Observations on this Figure of the Heavens, and the Earthquake that followed it, the greatest Shake being at the 1st of Jan. 93.

By the same Art he attempts to give a reason of the Earthquake in *Jamaica*, *Jun. 17, 92. semihora ante merid.* consulting the same Treatises of *Dr. Goad*, and affirms the same may be observed of the Earthquake that happened at *London*, and other parts, *Sept. 8. St. V. 92.* a little after 2 p. m.

He concludes these Warnings are given the World to forsake their Wickedness, and especially Idolatry, which will at last bring on the final Conflagration.

4. *Traité des Moyens de rendre les Rivieres navigables, &c. a Paris, 1693. in 8^{vo}.*

THE Author of this Treatise tells us in the Preface, that the Methods and Machines he proposes are not meer Imaginations, but are already put in practice chiefly by the *Hollanders*, who have the most cultivated this matter. Coming to the subject in hand, he supposes first, that all Impediments to its being Navigable, are of two sorts, either in the Channel it self, or out of it; the latter are caused either from the badness of the Banks, on which Men and Horses cannot easily pass to draw up the Vessels against the Stream, such as Trees, cross Rivulets, &c. The other Hindrances in the Channel are from Rocks, inequality of the bottom, Falls, Mills, dividing of the Stream, Rapidity, overflowing and breaking down of the Banks. Banks of Sand, &c. all which he reduces chiefly to Four; too great a breadth in some places and by that reason Shallowness, especially in the Summer; Water-falls or Cascades; Rocks to be met with in the bottom; or lastly, Mills. For each of these he proposes some Remedies; and for such as arise from the Banks, they are easie to be overcome by

a little Labour : And here he shews the Method of drawing a Vessel up the Stream, where the winding of the Stream makes an acute Angle, so that Vessels are apt to strike against it, and gives the Figure of an Engine for that purpose. Proceeding to the other Impediments from the Channel : As to the first, He shews the ways of narrowing it by Piles drove down and inter-wound with Branches of Trees, the middle fill'd up with Fascines, and on those great Stones : These Works are to be made almost even with the Surface of the Water, that extraordinary Floods may go over them, rather than bear too hard upon them. He gives several Directions for this matter, with the shape of the Piles, and the ways of driving them above and under Water, annexing the Figures of them, and the Engines for that purpose. The means of remedying the second Inconvenience, caused by the inequality of the bottom, or by Cascades, are first by Bridges with Rollers, over which the Vessel, which ought to be flat bottom'd, is drawn. Secondly, by Sluces, especially for Water-falls : Of these he shews the make and use. For the third Obstacle, caused by Rocks, he shews the Method of working dry in the bottom of the Water, so to break and carry them away. Then he shews several ways of preserving the Banks of Rivers, by building Wings or Cribs to break the force of the Water ; by Piles drove along the Shore ; by making a new Channel, &c. He shews some ways of cleansing and evening the bottoms of Rivers, and proceeds to treat of Floods and Inundations, with their Causes, Effects and Remedies. He concludes his Treatise with the ways of cleansing and opening Ports and Channels, giving the Schemes of several Engines to this end.

At the end of the Treatise he shews the means of weighing up sunken Vessels, blowing up the Decks under Water, and taking out the Goods by means of the Diving Bell, &c.

E R R A T A.

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